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ABSTRACT

A speech given by C.A. Holeman at the Kitakyushu University English Study Society (ESS) Intensive English Training Camp in 1985 concerning the history and status of ESSs is presented in this booklet. The contents of the lecture are organized according to the following topics: history and number of ESSs, names, activities, debate, types of speeches, major speech contests, drama, discussion, strengths of ESSs, weaknesses of ESSs, attitude of members, leadership, limited tenure, United States-Japan debate gap, the future of ESSs, freshmen, and dreams for the future. The booklet includes the contents of the question and answer period following the lecture, and concludes with a speech given by C.A. Holeman at the Inauguration Ceremony of Japan Universities ESS League and his vita. (HOD)

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THE CURRENT SITUATION IN E.S.S.S

– AS I SEE IT –

At the Kitakyushu University English Study Society (ESS) Intensive English Training Camp, Seinen-no-ie, Matsuyama, Shikoku

August 28, 1985

U.S. DEPARTMENT OF EDUCATION
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C. A. Holeman

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

C. A. HOLEMAN

CS 505 237

In his living room,
in Kunitachi,

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Preface

I gave my consent to the publishing of this transcript of one of my lectures because of the subject matter of that lecture. I agreed with my student friends who have worked so hard to prepare this pamphlet, that it was an appropriate way to pass on to ESS members, advisors and supporters my views on the current situation in ESSs.

I have been so lucky! I was lucky to have found a house to live in, in Kunitachi. I was lucky to get acquainted, first with the wonderful people in Hitotsubashi I.S. and later with the wonderful girls of Tsuda College ESS, and then later with the equally wonderful people in ESSs from one end of Japan to the other. How lucky I have been to have been given the great privilege of 24 years of association with the youths of Japan. I never dreamed that the fact that I was a native speaker of English would lead me into such a marvelous experience.

I'm leaving the ESS scene in Japan but I'm not going to fade away, not yet. I intend to continue to give limited support to ESSs from "my old Kentucky home."

Yes, I've been so lucky. And I'm so grateful for the fantastic and satisfying experience I've

had. To all my ESS friends, past and present -- and future --thank you so much.

Sincerely,

C.A. Holeman

Lecture

First of all, I would like to clarify the questions that have been asked many times about my name. Everybody knows me as C.A. Holeman, so many people ask me what the "C.A." stands for. So I always tell them, "Well, of course it means 'clever' and 'attractive'.(laughter) However I have been attending the Keio ESS Summer Camps for several years and they decided that C.A. doesn't mean clever and attractive at all, it means "crazy" and "abnormal!" (laughter)

Actually the C.A. are the initials for "Claude Armstrong". I am a typical American and I was named after my relatives. My mother's family name is "Armstrong". And she had one brother, whose name was "Claude Armstong". So they added my father's family name and named me so. In addition to that, this name is typically American because it is sort of a mixture. The first name "Claude" is French. And it can be used for either men or women. "Armstrong" is very English. And the last name, we have been told, is derivation of the Dutch name, originally spelled, perhaps, "H-O-O-L-M-A-N-N". So you might say that I am a typical "beef stew" American.

Very seriously, I am very happy to be back with the Kitakyushu ESS. I clearly remember the time I visited the Spring Camp at Hagi 6 years ago. That was my first experience with you Kitakyushu people, but, of course, I have seen debaters, speakers in contests and we have sent the American Debate Teams to Kitakyushu. So I am very happy to be here.

Today I would like to talk about the current situation in ESSs as I see it. These will be my personal views. We have many freshmen here and per-

haps there are a lot of people who are not acquainted with ESSs in general other than in this area, so I would like to cover ESSs in other area's also.

Do you know what an "ANTIQUE" is? An antique is something rather old, like old tansu, old pictures, old vases or things like that. Well, in ESS circles C.A. Holeman is rather an "antique". I am fifty-nine years old, and I have been involved in ESS activities for the last twenty four years. So that makes me an antique. And since I am an antique, I have attended a lot of ESS events, have traveled all over Japan - Hokkaido, Shikoku, Kyushu, Hokuriku, Chugoku, Kansai, Kanto, everywhere - to attend ESS activities: to take part in seminars; to judge dontests - speech, debate, drama and discussion; all kinds of activities. So I think because of those twenty four years that I have been working with ESSs I have a rather good idea what ESSs are, what they are all about, what their strong points are and what their weak points are. And so I would like to talk about those kinds of things with you.

HISTORY

First, I would like to talk about the history of ESSs. Perhaps many of you do not know where ESSs began. Now when I say "ESSs" I am talking about the college and university level ESSs.

I asked one of the members just after dinner today, "How old do you think the ESSs are?" He hesitated and then said, "Well, fifty years old, perhaps?" In three more years the ESSs in Japan will celebrate the 100th anniversary of the founding of the oldest

ESS in Japan. the records of the ESSs are a little unclear sometimes,and until recently it was believed that the Keio ESS was the oldest ESS, since Keio is such an old university, and since the great Yukichi Fukuzawa, Keio's founder, brought public speaking into Japan. Then in 1983 the OBs of Hitotsubashi University published 'The History Of The International Society Of The Hitotsubashi University' And in doing so they did a lot of research, and they came across a publication dated 1938 which was published on the 50th anniversary of the founding of the Hitotsubashi University International Society (I.S.) in September 1888 and when Hitotsubashi was called the Tokyo Higher Commercial School. At that time it was named the "English Society". And this English Society had speech, recitation, English drama and it continued at various levels of activities until 1894 when it really became extremely active. At that time there were four hundred and fifty students in Hitotsubashi University and two hundred of them belonged to the English Society. So that shows that English activities were rather strong in those days. There are other ESSs that are quite old. For example, Keio University, the second oldest (1893), Kwasei Gakuin University (1896), Osaka City University (1896), Jissen Women's University (1897), Waseda University ESS (1902), And Meiji University (1909). All are very old ESSs.

HOW MANY?

this brings us to another question. We now know how old ESSs are, so how many are there? Well, the

exact number is unknown, but we in JEFA are working on a list to determine the number. And in recent years the Japan Universities ESS League (JUEL), which is a "league of leagues", has gathered as members nearly all of the major universities ESSs in Japan. Kitakyushu University is not a member of JUEL, but the total JUEL members right now are 192. And we know that a lot of ESSs, like Kitakyushu, are not members. Then there are multiple ESSs in universities, or shall we say smaller ESSs that do not have the full range of ESS activities. So our estimate, or our "guesstimate" as we Americans sometimes say, is that there are at least 300 ESSs in Japan. So automatically the question arises, how many student members are there in Japan? well some ESSs are very small. I think that the smallest one I have heard about recently had about 12 members. And the largest one in Japan today is Keio University ESS which has over 400 members. Waseda University ESS has about 300 members. Also Doshisha University ESS, which is the largest one in the Western Japan, has about 300 members. Niigata University has nearly 100 members. And I think that Kitakyushu, which has about 120 total members, including your "ghost members", is the largest in southern Japan. But anyway, some of these universities report that right after World War II they had as many as 2,000 and 3,000 members. Waseda and Doshisha in particular reported that they actually had 2,000-3,000 members! So, if we take an average membership, and if we are very conservative, we can say that ESSs in Japan have an average membership of 30.

That means that there must be at least 9,000 ESS members in Japan. I think that the figure is much more than that.

NAMES

So, you can see that throughout Japan there are 9,000 fellow ESS members doing similar activities as yours. E.S.S. - we jokingly refer to "ESS" as "Eating and Sleeping Societies". (laughter) Of course E.S.S. generally means English Speaking Society. But there are a variety of names given to these societies. Some examples are: QGS - Queen's Garden Society of Tokyo Women's Christian University in Tokyo; the English Study Association or WESA in Waseda; FLD - Foreign Language Department in Osaka City University; ECC - English Conversation Club of Senshu University; the International Society of Hitotsubashi University; ACE - the Association of Current English in Keio University; And of course you have your own Kitakyushu English Study Society. But all of these groups, no matter what they are called, are supposed to be "English Speaking Societies". But I sometimes think ESS means "English Sometimes Spoken" or "English Seldom Spoken"! I hope that in Kitakyushu it doesn't mean that.

MORE HISTORY

As I said, I started working with ESSs twenty four years ago. Twenty four years ago, Japan was just recovering from the war, and students had little money. No one had private cars. There were no discos. There were very few entertaining things to do,

and the students at that age had to help their parents and work. Life was hard in those days. So students didn't have a lot of things to do outside of school. So ESSs played a very important role in their lives. And believe me, those ESS students really worked hard twenty four years ago. In every activity they worked night and day, stayed up all night, they stayed and struggled and practiced hard. Of course the English level was not as high in those days as it is now. But they really worked hard. They worked much harder than you do, flankly, much harder. But of course there was nothing else to do, so they filled their lives with all kinds of ESS activities. It was very important to them. It was a social necessity for them. But of course change is inevitable in everything. Japan became richer. Life became easier. Students began to have their own money, and to travel abroad. There were all kinds of things for "play": private cars; spending money on clothes and such things. There is nothing wrong with that at all. I am just stating the fact that things change. So, the emphasis on ESSs began to change. The memberships of ESSs began to decline. And about three or four years ago I was really concerned because many ESSs were telling me that their membership was really declining. We had one other crisis before that, in the 1960s and 70s when everybody was more interested in political activities than in ESS activities. Even though members stayed on the membership roles, sometime they really didn't support their ESSs much. In the latest crisis, which came three or four years ago, for some reason member-

ship began to decline nearly everywhere all over Japan. So I was really concerned. But I am happy to say that for some other reasons, and I do not know why, in the last two years memberships in the ESSs have begun to increase again. In some ESSs the increases have been dramatic. And freshman members are increasing dramatically in many ESSs. We do not know why. So if anybody has any theories about this I would be very happy to hear them.

ACTIVITIES

Most ESSs have the section system and what we call the DDDS arrangement of the sections: debate, discussion, drama and speech. That is standard. And there are other sections. I just found out that Kitakyushu has a International Culture Study Section. I know that in Tokai University that have a FEN Section. The students listen to FEN and try to understand what is said. And in the guide sections of some ESSs they study English and learn about places around their ESSs and they guide foreigners. These things improve their English abilities. So there are many kinds of sections and many different kinds of things that they do. And there are many ESSs especially small ones that have no sections. Some large ones, notably WESA of Waseda which has about a hundred and fifty members, also have no sections. Everybody does everything. And they have very hard schedules. Meiji Gakuin ESA also has the no section system. So everybody each year does drama, debate, speech, discussion and so on. Really hard schedules. So without further introduction I would like to

talk about a little bit about the four major activities.

DEBATE

I would like to talk about debate first of all. I have been judging debate in Japan for about thirteen years. Dr. Becker (in the audience) and I have both been around the debate scene for a long time. We have seen debate improve from very basic debates where all we ever heard were needs-plan-advantages cases. We saw debate develop and different type cases appear, like comparative advantage and goals criteria. And we saw counter-plans come and many other kinds of things happening. We found the debaters in Japan being greatly influenced by the American debate teams coming to Japan. Japanese debaters started borrowing evidence cards and copying some of the other technics of the Americans. Debate was developing well. And I used to tell everyone that I thought that the firstest way to improve your English in the ESS was to be in the debate section. Not because it is the best section but because of time limits you are forced to promote your English ability faster. I am afraid that I do not say that anymore. We have in the United States an activity called the National Debate Tornament (NDT). And in recent years the National Debate Tornament has become like a circus in which the debaters try to see who can speak the fastest and who can present the most evidence in the limited time. And it has become so bad that at this year,s final debate in the United States National Debate Tornament there

were less than fifty people in the hall. Because nobody but debaters could understand what the debaters were saying. Their delivery was too fast. I am sorry to say that the same situation is developing in Japan. I have been trying to argue against it and pursuade debaters that it has no merit and no reason for existance. I, and I think Dr. Becker will certainly agree, that we spent many years, many hours and much effort to develop and assist the students in developing good debate programs in Japan. And it makes us sick to see what is happening to debate in Japan now.

Debate is supposed to be a game of logic. You ESS students are studying English as a second language. And what is logical about this: a debater gets in front of you and says "Professor so and so says ..... (too fast and unclear to dictate)". One card after another, and reading too fast to be comprehended. I am a native speaker and I cannot comprehend what they are saying. And I cannot keep notes, a flow sheet as we call it. When I go to judge debate, I like to hear clearly. I like debaters to use good logic and good argumentation, I would like everybody in the audience, opponents, judges and everyone, to know what is going on so that we can all enjoy together this great academic activity. But it is being destroyed in Japan by well-meaning but mis-guided people and groups. And I say that it has <u>no merit</u>. And I hope that you Kitakyushu debaters do not ruin the good reputation, that you have built up over the last few years, by following this kind of debate. And some debaters say, "But

Mr. Holeman, we have to follow it. That is the style now." You DO NOT have to follow it. You can stand up and object. Because it is bad under anybody's logical evaluation. It is illogical. And I am afraid that sometimes I think my Japanese friends have too great a tendency to follow a fad. I think this is a fad that they are following and they are taking a bit of a 'Shikataganai' attitude. You do not have to follow it! Enough said about debate for now.

SPEECH

I have been judging speech for about twenty four years and I remember the first speech contest I judged. Speeches were all prepared speeches, and they were very good speeches in many cases. But they had a tendency to be rather on the dull side. But in recent years, the level of English of ESS students has greatly improved. And many people have become, shall we say, 'internationalized"; they travel abroad and have come under a lot of foreign influence. We find that speeches have become less formal, less stiff. They have become much more relaxed and we can enjoy the speeches much more. And we have many many speech contests in Japan now. There are perhaps three hundred speech contests in a year. We are now developing a list of the intercollegiate speech contests held in Japan. Hopefully, in the near future we shall finish the list. We already have ninety contests on that list. And we are sure that before we finish we will have many more. And if you take twelve speakers times three hundred (12 *300) how many do you have? You have

thousands of speakers making speeches every year.

TYPES OF SPEECHES

Prepared speeches have played a major role in Japan, but change has come to activities also. But unlike debate, the change has been good. We started having question and answer periods after speeches. Then we started having extemporaneous speech. And extemporaneous speech has now reached the stage where it becomes a major force in speech-making in Japan. and we advisers are very happy about this, because extemporaneous speech is really a more natural type of speech; more the type of speech which you Japanese or anyone would use in your normal lives. Prepared speeches are very rare in real life. Normally we use prepared speech only when we want to be very careful about what we say, so we very precisely follow the written text. Usually we speak extemporaneously. Today I have many notes, but I am speaking extemporaneously. I am not following these written words exactly. I am using them as a guide. This is the way lectures are given and the way business conference speeches are made; speech activities that take place in real life.

MAJOR SPEECH CONTESTS

Now we find many major speech contests. And when I say "major speech contest", I am talking about the all Japan speech contests that are considered by the speakers themselves to be the top contests in Japan. There are three that we call "The Big Three" in Japan: the Fukuzawa Trophy sponsored

by Keio University; the Amano Trophy sponsored by Dokkyo University; and the Okuma Trophy sponsored by Waseda University ESS. And then we have some others which are approaching the reputation and prestige of those three. The famous Garrott Speech Contest in Fukuoka is one. Then there is the Jodai Cup which is presented in January by Japan Women's University. The latter is the first and only contest that I know of that is named for a woman. But anyway, most of these contests have adopted the system of prepared speech, extemporaneous speech and question and answer periods. If you participate in one of those contests, you have to go through these three phases. Your speaking ability and English ability have really been tested. I think that you will find in the future that extemporaneous speech will be just as important if not more so, than prepared speech in speech activities. So, if you, Kitakyushu University ESS, are not emphasizing the extemporaneous speech much, you had better start. You had better advise all of the other ESS people you talk to that extemporaneous speech is the thing of the future, also the thing of the present. I am sure it will be a major activity in speech in the future.

DRAMA

Now let me move on to drama. I have been seeing drama activities by ESSs in Japan for many years. I have seen perhaps three hundred and fifty different plays in Japan. And when I first started watching drama, most of the dramas were either Shakespeare, or Greek tragedies, or very dark solemn dramas that

either the Japanese taste for tragedy. Everybody in Japan seens to like to cry. But in recent years we have found a change coming to drama. Light-hearted drama has become more popular. And we also saw in this change into a lighter vein, a sudden interest in musicals. But here drama groups got off on a little bit of a tangent. Suddenly we had a musicals boom. And everybody, especially in the Tokyo area, wanted to present musicals. So we had was many musicals and they were very enjoyable. But there was little English we could understand because it was usually drowned out by the chorus effects or by the loud music. So many of us judges got to complaining. We said that drama is an English activity of ESSs, so we wanted to judge the English. We told drama groups that if they wanted to present musicals and have loud music like that, they should join Japanese drama groups and do drama in Japanese and enjoy it . and not worry about the English. So as a result, there has been a shift back to more contemporary dramas, like comedies, and I think that dramas are much more enjoyable. Now, English drama has been going on for a long time. As I mentioned before, Hitotsubashi University I.S. was doing English drama nearly a hundred years ago. And we have quite a number of drama contest including the one Kitakyushu University participates in down here in Kyushu. But the oldest contest, and , in the opinion of authorities who know about drama, the best contest, is the Four University English Theatrical Contest which is held in November every year in Tokyo. The four universities are Hitotsubashi, Waseda, Keio

and Rikkyo. And in recent years Hitotsubashi has been joined by Tsuda College, so actually it's a five university drama activity. That contest presents really high level drama. If you are ever in Tokyo at that time of the year and like drama, I advise you to see it. So everything I have told you so far sounds very good for drama, drama is going along fine. We have many interesting plays, everybody seems to be enjoying them very much. But drama has a big problem. And this problem has been around a long time. That is, if you are selected as a actor or an actress, you get on the stage and perform a role, you are learning the culture of the nation the play comes from and you are speaking English in actual situation and your English is developing. But what about the poor guy who is managing the lights, building the setting, doing all of the properties and all the other people behind stage? am sorry to say that there are very few drama activities in Japan who do much to promote the English abilities of <u>those</u> people in their drama activity. This problem has been around ever since I have been advising the I.S. drama group. So drama shouldld be for the improvement of the English of <u>all</u> people in the drama activities. Because of this problem, I find that, generally speaking, the ESS members with the poorest English ability are those in drama.

<u>DISCUSSION</u>

ESS group discussion styles can be generally classified as formal or informal. Both of these styles have problems. I have attended many informal discussion activities. There are some such activities

in which the discussion is so informal and so unlead that the discussions are like a snake. They just ramble around and ramble around and everybody enjoys them and have a nice time and when they are finished, so what? No conclusion, no direction, just a lot of nice chatting. So this style has the strength of letting people say freely what they want to say. But it has the weakness of lack of control. Then we have the other major activity called formal discussion. I will never forget the first one I went to. I went into the room and there were people sitting quietly around the table, and everybody was sitting and waiting. Finally the chairman came and sat down and said "everybody ready?", then he said "the chairman welcomes the first opinion." "OPINION!" somebody shouted (VERY LOUDLY)!!! I nearly fell off my chair. I didn't know what was going on. And then I found out that it meant that the louder you could shout "opinion", the more noise you could make, the greater attraction you could make to the chairman and you got selected to give the first opinion. And to me it would seem like that the person who should become the first opinion maker would be the person who looks the best prepared and who looks the most eager to actully discuss, not just the one who shouts the loudest. But anyway this kind of discussion. O.K. I think in Kansai it is called 'Passion Discussion', has been developing in Japan. And it is very rigidly controlled, structured discussion that inhibits good discussion. You have to wait until your time comes, or there is a particular opportunity, or the chairman calls

on you. I have been to formal discussions at which there were seven or eight people around the table, and one or two of those people introduced themselves and never spoke again after that! Yet the "ice breaker", the first opinion maker maybe spoke fifty percent of the time. This is discussion? It is more of a monologue by one person with a few little things thrown in. And we foreign advisers who have been in Japan a long time have told Japanese discussion people for years that the discussion is no good. It has some good points, but it has too many bads. You need to change it. But the discussion people have resisted change. But finally, finally, the people in JUEL and KUEL and those other areas where have very strong and formal discussion have finally realized and admitted that the discussion style is bad and needs change. And right now there are several styles of discussion being exercised by different groups, and Hitotsubashi International Society which I am adviser of, is one of those groups that is trying a couple of new types discussion. And they will be having a joint discussion with Osaka Univ. ESS next week with what they call 'Role Playing Discussion'. And they have another type called 'Seminar Style Discussion'. And there are some other groups which are also trying out some different styles and they are doing this in cooperation with the KUEL and JUEL special commission on discussion. So they are not mavericks. They are just experimenting. They send observers and everybody watches. The thing is that the change is taking place, at last! At last change is taking place, and that is

good. So for your discussion people, if you are doing the old style formal duscussion, you know what the problems are. The problems are, generally, the discussion is too structured, too controlled. and usually never concludes. They get involved in too many investigations of the causes, the cause of the cause and the root cause and all of those kinds of silly things. And they forget that discussion is really a place where participants should express their opinions about the topic being discussed.

STRENGTHS OF E.S.S.S

Next I will talk about some generalities. I said in my comments earlier that I think I know the strength of the ESSs and I know the weaknesses of the ESSs. So first, let me talk about some strengths of ESSs.

First of all, there are many ESSs. And there is always strength in numbers. ESSs are everywhere, organized, well-lead. And in ESSs you have strong friendships both among groups and among individuals. This is good. This keeps the group strong. The group "family feeling" is one of the great strengths in ESSs.

Another one is that the English level is constantly improving. And I think this is because Japan has much more contact with the western world. Because ESS students now have more money, they are traveling more. More English speaking people are coming to Japan. There are just more contacts. Plus, even though everybody complains about the educational

system in Japan, something must be going right because the English level is continually rising. So that is one of the strengths.

And I personally admire one other thing: the strong leadership that ESSs have. Sometimes I doubt some of the procedures of ESSs are I might complain about some things, but I think ESSs have a way of choosing strong leaders. I would say by and large the great majhority of leaders of ESSs are strong. And they are chosen by members, and I think the members know what they need in a leader. So leadership in general is very good; I think it is excellent. As long as I have been with ESSs, I have not seen an ESS president that I would say was a bad president. And I am sure that Mr. Yamashige (the president of Kitakyushu U. ESS) is not going to fall in that category either.

One other thing that has made me very happy in recent times is the fact that more and more OBs of ESSs have told me, "Mr. Holeman, I'm going to become an English teacher, a high school English teacher." A few years ago, this was rare. And even in Hitotsubashi University, one of the elite universities in Japan where they, shall we say, almost have a choice where they want to work, several of them are opting to go to teach English. It is becoming more common. And I have many good friends teaching English around the countryside, for example there is a fellow in Hiroshima which you people in Hiroshima should take note of, Mr. Mikuma from Meiji Gakuen ESA. And he was an excellent public speaker. And I have introduced him to people in that area hoping

that they would use him as a judge. He is a high school English teacher. He is a very nice fellow, a very excellent person. I know people in Niigata, for example, and all over Japan. Keep your OBs involved.

WEAKNESSES OF E.S.S.S

Let's talk about what's weak about ESSs. Three years ago I attended what is Japan's largest ESS event. This is called the KUEL Freshman Discussion. At this event one thousand five hundred freshmen come to discuss a topic. And they have one thousand five hundred to two thousand observers. So there's about three thousand or four thousand people on one campus. It's the largest ESS event, by far, in Japan. And they don't get too much done in the way of discussion, but they do have a lot of enthusiasm, and they meet a lot of people. And after the discussion they usually have some famous lecturer there to give them a lecture. And this particular year, three years ago, this lecturer was Mr. Katsuaki Togo. I think I don't have to introduce him to anyone in this room. I know Mr. Togo from having judged with him and having been on his radio program, and talked to him several times. And before his lecture, I was chatting with him. I asked him what he was going to talk about. He said, "Well, I'm going to talk about learning English and so forth." Then he said, "I'd like to ask you a question, Mr. Holeman. I know that you are much involed in ESS activities, so what do you think is the greatest barrier to English learning in ESSs?" And I said

without hesitation, "There is not enough English spoken in ESSs." And he said, "You are right. I agree with you." And he used that comment in his lecture to those one thousand and five hundred freshmen.

It was the biggest problem, and it still is the biggest problem today. It was the biggest problem last year, five years ago, ten years ago, twenty years ago when I started working with ESSs. As I said, ESS: "English Speaking Society" or "English Seldom Spoken?" You students in ESSs don't know how lucky you are. Since English has become so prominent in recent years, English teaching and learning is big business in Japan. Do you really understand or know how much money people spend on private tutors to teach them English? And how much money those people use to hunt and go to some places where they can sit down and have a evening with people who speak English, so they can practice their English? Thousands of yen! And you get it almost free! Absolutely, it's big business. And if I didn't love ESSs, and if I didn't work all the time with ESSs like I do for almost nothing, I could make a lot of money teaching English. But I worked thirty years for money. I'm not interested in money. I'm interested in doing what I like to do. So that's why I'm standing here. I'm trying to persuade you.

Let me give you a good example about the letters "E.S.S." Suppose I want to visit a university, and I want to find an ESS. And I find some student and say, "Please take me to the ESS club room." So we

go through the hallway, up some stairs and find a door with "ESS" in very big letters, very proudly. So I say, "Well , let's go in." And we approach the door and listen. What do we hear? Oh, Japanese being spoken! We go into the room. All over the walls we see notices and signs in Japanese, piles of books in Japanese, Japanese newspapers, even for tapes of English activities, the titles are all in Japanese. "ESS?, I think we are in the wrong room." Camps and seminars, like this one. Your little program (Held up for audience to see). Very little English I am sorry to say. It has rules and divisions of groups. There are roman letters that could spell those out. Look at this index. There is too much Japanese. You mean you are not intelligent enough to look in the dictionary and find out what that is in English? There is nothing wrong with the Japanese language. It's a beautiful language. But you are here to learn <u>English</u>. And if you don't create an English atmosphere around you, how are you going to promote English learning effectively? Many student say, "But Mr. Holeman, if we try to speak English all the time among ourselves, all we learn is ESS English or Japanese English. Do you know what I say?" <u>Good</u>! <u>That's good</u>! If you can't communicate among yourseves in Japanese English, or ESS English as you call it, then how in the world are you going to communicate with the native speaker you suddenly meet on the street? No matter how bad your ESS English is, no matter how bad your Japanese English is, it's a <u>beginning</u>! After you learn ESS English and Japanese English, then you learn to

polish up your English. It's a step-by-step process. At yesterday's reflection meeting someone spoke up and said they heard some girls were speaking Japanese in the toilet and some other place. And she told them, "You should observe the rules." That's right! You have a golden opportunity. You are here for five days, in a more or less closed environment, activities among yourselves, and you can learn to use ordinary day-to-day English: "What time is it?" "What time do we eat?" "Where are my shoes?" " Is it raining outside?" "It's hot, isn't it?" All of these common things. Maybe you think that when you enter your ESS you can go into debate or go into drama, and outside those activities you can speak Japanese all the time, and you are going to improve your English. You are crazy! You've got to learn it from the ground up, you've got to learn every kind of ordinary expressions as well as technical language used in each activity. You've got to start with simple things.

Example: I eat often with ESS students. And before eating, everyone says, "Itadakimasu" and I ask them, "How do you say that in English?" And do you know 99% don't know! When they finish, they say, "Gochisosama". I ask them, "What would you say in English?" 99% of the ESS students fail to give me an adequet answer, for simple little things like that. What if you are invited to some American's home where they don't speak Japanese at all? What are you going to do? Sit down and say "Gochiso-sama"? They will say, "What's that?" Telephone calls. I sometimes get telephone calls from ESS students

who ask me a simple thing like "Can you judge our debate next Saturday?" they are debaters, but they'll start speaking to me in Japanese. And I say to them in English, "I'm sorry, but I don't speak Japanese to ESS students." And if they continue to speak in Japanese, I just hang up. I'm tough! (laughter)

ESS students write me letters. And some write "Dear Mr. Holeman," and they'll write the letter, and very often they put no date, and sometimes fail to sign their name! And somethimes the letters are written in such awkward fashion that I kind of laugh at them. You should learn how to write letters in a western way when you are dealing with western people. Envelopes. If you send somethings to me, don't write Japanese on the outside, put it in Roman letters. The postman can read it. I get hundreds of letters a year, and none get lost. I send out more than I receive every year and I never use Japanese on them, and they always get to their destination. The post office people in Japan are very smart. Let themhelp you learn how to write letters and address letters in a western way. These are useful things to know that will help you. Sure you can do it in Japanese, but it's not helping create the English atomosphere you need.

ATTITUDE OF MEMBERS

(To the chairman, "I'm going to go overtime O.K.? I'm going to say what I want to say.") Some freshmen or other people who enter ESS think, "Gee, I'm going to be an ESS member. I will be around ESS members all the time, we are going to eat togeth-

er. I will eat ESS spaghetti and ESS curry rice. And when I go to camps, I'm going to breath ESS air, and I will do all of these things with ESS people, and my English will improve! How wrong they are. How WRONG they are. Those things are the beginning because it puts you with ESS people. But your English will never improve unless you have the right attitude towards learning English. We have an old American saying, "You can lead a horse to water, but you can't make him drink." You ESS students are like horses that are thirsty. And the ESS, we might say, is the trough which contains the water, advisors and judges and other people who help you are there to help you drink the water. But we can't make you drink it. Only you can make yourself drink it. So the question is, how thirsty are you for English? We can lead you there, we can help you, we can advise you, but what are you going to do?

LEADERSHIP

And this leads me to another fundamental question. And I'm going to direct this to the chief of debate, the chief of discussion, the chief of drama and the chief of speech. How much English do you use in your ESS activities? And I'm going to ask the president, how much English do you use in talking to ESS studets? Leaders must lead, leaders must set the example, and for heavens sake if you leaders don't use English, you cannot expect the others to do so.

LIMITED TENURE

Another weakness in ESSs. You have limited tenure in your ESS, limited time. You usually are in your university for four years. You enter the ESS as a freshman. As a freshman, you are learning. You are not so effective. When you become a sophomore, you are beginning to get the hang of what's going on, or grasp what the activities are. You get to be effective in a limited sort of way. When you become a junior, we say that you become fully effective. You really know what ESSs are all about. Then you become a senior and you start looking for a job. So your ESS life is three years or at the most four years. We have some very energetic enthusiastic seniors who stick around and help. These are rather rare these days. When I started to work with ESSs twenty four years ago, it was not rare. In those days we found even seniors doing debate, discussion, speech and drama. And then gradually seniors started dropping out except for helping time-to-time. And now we find much emphasis is put on sophomores and even freshmen with them taking part in debate, speech, drama contests and so forth. And this is too soon, generally speaking. The older, more experienced people should stay active longer.

U.S.-JAPAN DEBATE GAP

Going back to debate. Debaters talk about the gap between Japanese debaters and American debaters. They say we want to close this gap. Do you know the American debaters usually debate four years in high school and four years in university? And

the American debaters who come on the exchange debate tours have debated seven or eight years! And most of you debaters have debated only two or three years. And you expect to be equal to native speakers in debate! You'll never close the gap, but you can narrow the gap depending on how hard you try.

Another weakness is lack of continuity in ESSs When I say continuity, I nean how things are continued: How traditions are continued, how records are continued, how ideas are continued, how experience is continued. Some of these are passed down, but too much of it is lost. I have been keeping ESS records for twenty four years. And many ESS groups, ESSs and leagues, and individuals come to my house to find out what happened even three or four, five or ten years ago. They don't know. They have no records. The ESS club room is a mess. Records have been thrown away. Or when a junior becomes a senior, he takes something with him. Somebody else takes something else. The next generation would say, "Oh, where is it?", "Oh, I don't know. Somebody took it." (laughter) This is common. It is much too common. Because the things they take or the things that are lost, the experience that is lost, takes too many hours, too much effort to rebuild. So try to keep continuity. Keep records. Pass them down to the next generation. I find that the most effective ESSs in Japan are those that have sophomores helping juniors, juniors helping sophomores, seniors helping juniors and OBs continuing to support,straight through. Many

groups have OB Kais; Hitotsubashi for example. And it's been very valuable in keeping them effective.

ESSs FUTURE

What about the future of ESSs? Well, I complain a lot about ESS activities, but I think they have more strengths than weaknesses. And I think we have a potential to make ESSs even stronger. And I think ESSs will continue in the future to supplement the formal educational phases of the teaching of English. I don't think that the educational system is going to change so rapidly or so much that English teaching is going to become so effective that we won't need things like ESSs. So I think ESSs will in the future continue to bear a very heavy load. And I know from my own personal experience, from all of the hundreds of people that have been in Hitotsubashi I.S. and Tsuda ESS which I advise, and from all the other ESS friends that I've had, that the ESS experience has been very valuable to them in their future jobs. And they have a great advantage over people who have not joined or belonged to ESSs. So, if you think that you are taking part in, shall we say, a dying activity, I don't think so. I think you will find that ESSs will be around for a long time.

FRESHMEN

Now I'd like to talk directly to the freshmen. I had a conversation with freshmen just beforehand, and we had some ice cream together, and this is

about freshmen. Every year I'm very eager to see the new faces of freshmen coming to ESSs. Because the freshmen are like fresh winds that blow into the ESS club room. They are full of enthusiasm, they are full of new ideas and energy. What they need is direction and guidance by their seniors. Freshmen are the future of ESSs. And they are the life blood of ESSs. So I say to all of you leaders, you must cherish your freshmen. You must take nice care of them. And you must teach them. But don't spoil them. That's bad. And they don't need to be spoiled, but just a little bit, it's all right. But teach them, and lead them. And your ESS will continue to fourish. And for heaven's sakes, let them know that they are in an ESS. Start right from the beginning using English as much as possible. Many ESS leader say, "But Mr. Holeman, the freshmen can't understand if we explain this in English. We have to use Japanese." I say, "Nonsence!" There are some things, of course, that you have to use Japanese for. But the freshmen are brighter than you think. And if you don't start then, when are you going to start teaching in English? You should start fron the vey beginning. Use English absolutely as much as possible. English-to-English is by far the best way. And then If you run into difficulties, of course, be reasonable and switch to Japanese.But too many leaders take the easy way out. You know you use Japanese because it's easy. But it's not the best way. Luckily, freshmen are speaking better English these days. When I first started with ESSs, I would talk to a

freshman and say, "Hello, how are you? Are you fine? What is your name? And where is your home town?" We could carry on little basic conversations like this. And some times the conversations were very awkward, for it was vey difficult for them to say what they wanted to say.

But now, generally speaking, all over Japan when you talk to a freshman, you can carry on a very nice conversation with them. Their ability has greatly improved. And you can improve that ability even more if you will use more English when talking to freshmen.

Freshmen, I don't know the individual reasons why each of you joined your ESS. But whatever the reasons, support your ESS with enthusiasm and loyalty. If you do you will gain much. You will gain much in English, you will gain much in friendships, and you will gain much in the preparation for your later lives.

In 1979, I visited Matsuyama. I came here to judge The All Shikoku Oratorical Contest. And while I was here, I was invited to the Matsuyama University of Commerce club room. On the wall they had a plaque. By the way, this club room was one of the best I've ever visited in Japan. It was very clean, neat, orderly and very busy. Many activities were going on. The plaque on the wall said, 'Climb every mountain.' And I found out that every six months, the ESS changed their slogan, using things to inspire them. So I'd like to say freshmen, while you are in your ESS you are going to meet difficulties. There's going to be things

that you are going to be asked to do. And you are going to say, "It's too hard, I can't do it." I hope you will each adopt as your slogan, 'Climb every mountain.' And that means try to overcome every difficulty. A difficulty is like a mountain. You should try to climb every mountain, and you may slip back, you may fail, so try again. And again you might fail. And if you keep trying, most of the time you will climb over the top of that mountain. But there will be times when you slip back and slip back and you'll never climb over the top of that mountain. But that's one of the great lessons of life. Sometimes, most of the time, we will succeed if we try hard enough. But sometimes we just can't. But if we have tried our hardest, then we will have the satisfaction that we did our best. So I hope all of you will always try to 'climb every mountain.'

DREAMS FOR THE FUTURE

I'd like to take a few minutes more for the last part of my little lecture by asking all of you ESS students. Do you have a great dream for your future? If you don't, you should have. And to emphasize this, I'd like to read you a little speech. This was delivered June 25th, 1977 by a young freshman of Hitotsubashi University. And the title of this speech is 'Pursuing Dreams'. A freshman.

"In my childhood, i dreamed of being a great pilot, and traveling around the whole

world. But I'm very sorry to say, I don't seem to be achieving my dream. Most people have some dreams in their childhood. But as they become older, they will be confronted with the difficulties of reality. And against their will, they can't help giving up their purpose. This is a natural thing to some extent, but considering such situations, I feel our age is too accustomed to not having any dreams.

I will give you one example. One day I was talking with one of my school friends about our futures. And to my great surprise he said, "I don't want to rise in the world. If I can live an ordinary life, I will be happy, and have no other desire." I said to him, "You are as good as dead. Look at me. I have many dreams about my future. For instance, to become prime minister, or leave my name in Japanese history." But he answered with a smile, "Don't tell me anything that is like a dream."

His opinion was very impressive to me. Why did he think so? Today we have only a little room to act, according to this complicated and fixed society. Therefore, he may not have had any hope for his future. But in spite of such a trend, I can't understand his feelings. No matter how small our role in society may be, is it wrong to think freely and fantastically? about our future?

Recently I watched an interesting TV program about a private preparatory school for boys which is famous for sending many students to

high level schools. In the program, I found several intersting things. Of course the first is, the students study very hard as if they had no interest in other affairs. Secondly their hair is all cut short. Thirdly, they all say the same thing, "I intend to go to Tokyo University." In the entrance examination season, they try some famous high schools under the hot eyes and stimualtions of their parents. First they try Nada High-school in Kobe. And next they fly to another famous high-school in Kagoshima, and then to another in Hakodate. They are devoting themselves to one purpose, to enter famous high-schools. I don't think it's bad, but is this the only thing which they are truly eager to do? I doubt it. I think each of them has some dreams that is his own. So I'd like them to treasure their dreams.

Some days ago, I read a nice article in a newspaper. The article said that one young Japanese man was planning to make 'the House of Youths in the World" at the mouth of the Amazon River in South America. And he appealed like this, "The purpose of my plan is that many young people in the world will work together, share in their sorrows as well as their joys, and rediscover humanity. Now I have no confidence to accomplish it, but pursuing dreams is indispensable to us, whether they succeed or not. His opinion may not be realistic, but he himself is shining, because he has a big dream of his own. I believe the man is very beautiful who has a dream, a purpose, or an

expectation.

Ladies and gentleman, in this world, it may be difficult to have big or fantastic dreams. But I want to insist strongly we should have them. This is a great desire from my heart So I will also pursue many dreams until death, for the sake of not losing the shine in my eyes."

I interpret Mr. Takiya's "shine in his eyes" to mean enthusiasm for life. And I sincerely hope that you students in Kitakyushu University ESS will never lose the shine in your eyes.

Thank you very much. (long applause)

Question & Answer Period

Q: Although I'm a member of the ESS, there are many things I do know, but from your lecture I could get some nice information. And then you touched a little bit upon the Japanese way of teaching English. Now similary I'm going to become an English teacher. In my opinion, now Japanese English teaching is putting too much emphasis on grammer, so students can't speak at all. I'm very happy if I could listen to more specific comments about the Japanese eduation system or Japanese poor English speaking or your suggestion about future English teaching.

Mr. Holeman: O.K. First of all I'll make one point clear. I'm not an expert on the Japanese educational system. I'm sort of a layman in that respect. I know what I read in the newspapers and what information I get from various people. So let me answer you this way. I have several good friends that are English teachers in high-school, and they are very new teachers in high-school. And I recently had a visitor, who is an English teacher, and he said, "When I entered the high-school and began teaching English, I had a lot of enthusiasm. And I was trying to instill this enthusiasm in my students. But I'm afraid after a little while," he said, "I became like all the other English teachers or most of the English teachers. I, sort of, went by the system because I had trouble stimulating the students, and because my way was against the

mainstream of the way they were teaching. I still want to try as much as possible to inject into the students my enthsusiasm , and try to get them to use English more, and be more enthusiastic about English. But, until we get more new teachers into the system at school I don't think I can change very much. So I will have to do it gradually." And I think that's the situation you will run into if you go to a usual school. And this story I've heard recently three of four times from new high-school teachers. So, I think my best advice to you would be, you have enthusiasm to teach English and you are going into a high-school. You will probably be one of the few English teachers who actually uses English. many of the high-school teachers, especially the older ones, can hardly speak English themselves. So you are going to be a new wave going into that high-school, and you are going to have some difficulties. So you have to wait, sort of bide you time, do what you can, and wait until more younger teacher like you come into the system, or until the basic system itself changes.

So I can't give you any specific suggestions since I've never worked in high-school. I can only tell you from my discussions with people who actually are teaching in high-schools now. One thing is clear: the ESS students that are going to be English teachers are going to be better English teachers than they had when they were in high-school. And even though I don't sound too encouraging, I hope you will always keep in mind the old

saying, Stone by stone you'll build mountains. So 'Bit by bit' you can change the system. Never lose sight of the ultimate goal, and keep working at it.

Q: I'd like to ask you about the management of ESSs as a leader. When it comes to management, we now have almost one hundred and thirty members. And each person has each personality. And some members put the first priority on club activities so as to learn English, and other members put priority on part-time jobs or any other thing. Also their goal is diffrent. Some people want to be exchange debater and for some people daily conversation or just communication is enough. So in such a situation how should the leaders of ESS manage the big number of members?

Mr. Holeman: Well, first of all I don't know what the history has been recently of the numbers of people in Kitakyushu ESS. But Some times we have the problem that the small ESS grows larger and they still try to operate as a small ESS. This is one of the problems that the Hitotsubashi International Society has had in recent years. Because a few year ago they had forty or fifty members. Now including the semiors they have over a hundred. So I keep telling them, "You are acting like you are a small ESS. You are no longer a small

ESS. You are a good-sized one. So you've got to change some of your systems. But basically you have to decide what your ESS's philosophies are, what your goals are, and what your programs are going to be. And you have to set up these programs, and you have to keep a reasonable amount of discipline and make people stick to these programs. But if you try to be too rigid, then what you end up with is only those who are really enthusiastic for English. And you have to cast out those who are not so enthusiastic, who put priority on personal things. So I think if you really want to keep an active, fair-sized ESS with all kinds of people then you have to accomodate the people that are sometimes less than enthusiastic. But I don't mean that you should worry about the people who are just ghost members who just sign their names and don't take part in anything. Don't worry about them. But sometimes you can change people's attitudes. They may have priority on personal affairs, and less on the ESS, but the more they get involved, sometimes the more active they become. So I think you have to find the means to be a little bit liberal. Keep your discipline and rules but don't be too inflexible. I think that you have to keep your strings tied to everybody that has an interest in the ESS even though in different degrees. This makes management more difficult, but I think the diversity that you get that way also has some merit. It keeps people from being too passionate and too overly doing activities at the expense of a well balanced life. Some people

do nothing but ESS activites and they don't even go to school sometimes. They don't go to classes. So we have all kinds of people in the ESSs. But I always advocate keeping all kinds of people that have even a limited interest in ESSs, because your purpose is to help everybody that has an interrest in English. So you won't get 100% cooperation out of everybody. I don't know how you avoid that unless you have an ESS where the rules are very rigid and only those who devote themselves completely in ESSs can be members, and I don't think that is the kind of ESS you want.

Q: My question is also about a weakness of ESSs. You said that the greatest barrier in studying English in ESSs is that not enough English is spoken in ESSs. And you said in the club room, a few people speak in Japapnese and we should speak English at least in the club room. and I agree. But should we force our members to speak English?

Mr. Holeman: O.K. it depends on what kind of rules you have to begin with. For example, if you are very lose about those kind of things. Let's talk specifically about club rooms. Suppose you are to speak English in a club room, but you don't and most everybody breaks the rule. Well if you say, from next Monday you can't enter the club room unless you speak English completely, the club room will be bare. Nobody will come. We all know that. What you have to do in that kind of situation

is to start imposing the rules gradually, because most people don't like to do these kind of things because they are unaccustomed to them. They say it's difficult and the difficulty is because they haven't had the experience. The only way you get the experience is by doing it. so you have to start slowly, as we sometimes say in the U.S. you have to start "tightening the screws" on them slowly. Do it by degrees. Don't do any radical changes. Change slowly. For example, if people don't do it in the club room, if all your juniors or all your leaders start doing it. and you insist on their doing it, if they want to see you they have to speak English. So that's a beginning. So you have to start setting the example and then eventually if English gets to be used enough, then you can impose a stronger rule, only English to be used in club room. But you have to do things by degrees. You have to use your head about it, otherwise they are going to be counterproductive. You are going to force people to turn away from the ESS rather than to stay in the ESS. And you can't be unreasonable. You are Japanese, you live in a Japanese environment. All the other students in the university around you are speaking Japanese, so you can't say you will only speak in English. But there are things that you can do to start creating this kind of an English atomosphere. For example, among your ESS students, no matter where you are among other students or anywhere else, there's no reason why you can't say, "Good morning." in English instead of saying "Ohayogozaimasu."

Same goes to "Hello" or "Well, bye!". Of course even some non-ESS members say those kinds of things. I've often advocated that ESSs start their members slowly using expressions like "Good morning." This week we all say "Good morning." and "Good night." in English. Next week we will have a couple of other expressions that we will always use, and you start building these expressions. And soon you will have many expressions in which all the ESS members all the time are supposed to say to other ESS members. And then they get accustomed to using the simple things, and you build on those. And if you leaders do it and you encourage people to do it, soon it will become automatic.

Q: Are you really sure that people will do so? Would you tell us an important point we should keep in mind?

Mr. Holeman: If you do these things gradually, then people will accept them. When you start to push too hard and too unreasonably, then it doesn't work very well. Many ESS students will say, "Well, when I'm out in the public among other Japanese I feel strange speaking English." I think this is of course related to Japanese modesty. But other club members don't hesitate to talk loudly about baseball or about their music club, so what's wrong with you being proud of the fact that you belong to an ESS club? It's the same thing. All you are doing is speaking in a different

language. When you sit around with people who like the baseball club, all they do is to talk about baseball whether you like baseball or not. So there is no reason why you should be shy about English. They know you are in the ESS, they may think you are strange or they may think you are being a little snobbish by speaking English. But that's O.K. That's just their attitude. Don't worry about that. You should worry about <u>your</u> attitude.

Radical change always creates opposition and usually it's counterproductive. So you've got to do things gradually. I've always said that if ESS students want to learn English, the best way is go to a country where English is spoken as a native language. Go to America or go to Britain. But that, of course, is impractical for most people. So I think you need to create as near as possible an English atomosphere around you. English publications, English language on everything. I think every ESS student in Japan should look at English newspapers or newsmagazines like NEWSWEEK, TIME and so forth regularly. Now I didn't say read it from cover to cover. I said you should <u>look</u> at it. Just glance around everyday. And soon you will start seeing things that become very familier to you. And you will see articles about something you are interested in, so you read a little further. And you will do this bit by bit, and soon you will be reading more of the article, and more articles It's a gradual process. But many people say, "I think ESS students need to read English newspapers." Nonsense. Read from cover to cover? Very few ESS students can do that. But you start. It's a very

slow time-consuming thing if you want to read the whole article, you got to use the dictionary, make many notes, and it takes time.

But you've got to start. My whole idea about ESS learning is to start simple things and build gradually. This is not new. This is not unique to me. But I just keep emphasizing that's the way things are learned. Too often you people want something too fast. Radical change doesn't usually result in success. -

Q: I'd like to ask you about debate. Have you any ways to change the trend of the current debate? Have you made any attempts to change this tendency or get yourself involved in it?

Mr.Holeman: Oh, I make many attempts. I've spoken out on it. I've tried to pursuade debaters. There are many debaters, and I'm reffering more specifically to debaters in the Tokyo area, because I'm located there most of the time, that are against this idea. There is a backlash I should say. Many people are opposed to this style of debating. But those people are not speaking up enough, and the people who are advocating the current trend in debate are very few, but they happen to be in very

strong ESSs or doing a lot of judging and so they are pushing it. And so if the people who are more conservative want to change that or stop that, they have to speak out. You'd better believe I do. I'm very famous for that in Tokyo. I spoke out at home to home matches and I'm very well-known in Tokyo, I have made my position very clear. Any debater who uses fast delivery that spoils a debate loses the debate if I'm a judge. And I exercised that this spring in the KUEL Tornament against Waseda. They won the tornament but they didn't get my vote. I voted against them and I wrote very plainly why, and my name is not so popular in the Waseda ESS debate section right now. Then later they came to me and they apologized. They said they realized that their debate was bad. So what they are going to do about it I don't know. But my stand on current NDT style debate is very clear. I WILL NOT LISTEN TO THAT KIND OF GARBAGE! (applause). I can't be any plainer. I won't go, I won't judge, I won't advise and I won't support it in any way. That does not mean that I'm against new strategies, and new techniques. No. I will accept anything. But I will not accept this NDT style of rapid delivery, reading things looking at the table, and losing communication with the audience. That's not what debate is all about, particularly in a second language. I don't think I can be any stronger than that.

Q: I'd like to ask you about discussion. Last year there was no discussion section in our ESS. We have established one, and we are all

only five members in our section, and there are all sophmores. And we studied formal discussion and joined some formal duscussions and some inofrmal discussions. We don't have enough members and we have many problems. You said formal discussion and informal discussion both have problems. What can we do in order to promote good discussion?

Mr. Holeman: There are four important things required for a good discussion. First of all, the topic has to be well-balanced with clear opposing viewpoints. And of course the topic has to be of interest to university students. Secondly, the participants have to be well prepared so that discussion can be meaningful. Thirdly, each participant should have the oppotunity to freely express their opinions on the topic. And fourthly, the discussion should be controlled so that it gets somewhere. It shouldn't be allowed to ramble without any purpose. And of course this involves leadership of the chairman. And of course self-straint on the part of the participants. So that is what I call a good discussion. If you do this, if you have these elements, then you are going to have a good discussion. But under the current system of the formal discussion it is so constrained and so structured that discussants spend half of the time saying "Opinion" or "Counter-opinion" or "Thank you, Mr. Chairman" or " May I answer?" or "Please answer." The great percentage of time is wasted on these kinds of formalities.

that don't contribute anything to the discussion. But the worst fault is the structure of the discussion itself. It inhibits good discussion because it is absolutely controlled. As I said, informal discusion doesn't have enough control. So if you people want to get more involved in discussion and you have limited members, what I suggest you do is that you get in contact with the discussion people of some other university, like Hitotsubashi, that is very active, that is trying to make changes and is trying to promote better discussion, and see of you can't get some assistance and get some of their materials so that they can give you things to experiment with . I will be very happy to put you in contact with the chief of discussion at Hitotsubashi. And, as a matter of fact, by the end of next week I think they are going to have a manual out on role playing duscussion which they are trying now. And it will be all in English. So if you'd like I'd be very happy to introduce you to the chief of discussion of Hitotsubashi University or any university. And see if you could gain assistance from them to help you find out in which direction you want to go.

(Pointing to the next questioner) Let me tell you about this fellow. He has the most interesting sleeping style of anybody. He sleeps next to me so I know very well. He sleeps like a crab. (Demonstrates) (laughter) A very interesting sleeping style. (laughter) Did you forget what you were going to ask me?

Q: You said we seniors must instruct the fresh-

men kindly. My senior once told me that the seniors in his generation seldom cared for them. But they were stimulated by that.

Mr.Holeman: Twenty four years ago in ESSs, those were the days when people still wore uniforms and discipline was very strong. For example,one time I went to a home-to-home debate match between Waseda University ESS and Tokyo Metropolitan University. There were ten people in the room from Tokyo Metropolitan University. And I found out later that was the entire membership of their ESS. Waseda, just at a home-to-home debate match, they had fifty members there just supporting. And those fifty members were told they would go. They had no choice. That's the kind of discipline they had. And in those days, freshmen were treated like dogs. They said so. One freshman said to me at a gathering, "I get kind of tired being treated like a dog." Well, I said, that's the system. I can't change the system. But please remember when you are freshman you may be treated very severely. And less severely when you are sophomore, and when you become a junior and then a senior you are treating the other people like you were treated. So remember, "Every dog has his day!" So, tht was the situation we had then. But I think it was bad. It was too strong. When I said cherish freshmen, take nice care of them, I also said be careful not to spoil them. That means you have to be nice to them, that you have discipline in order to achieve your purpose. Unless you do so, the freshmen will never learn anything.

Most of them are weak because they are humans. They'll do all kinds of things to avoid work and anything else; They are human beings. It's the same kind of principle to be used in any kind of a job or training or teaching anyone. Be nice to them, treat them well, but be firm. They won't object to that. They will respect you for that. O.K.?

Q: You said "ESS" stands for "English Seldom Spoken" I think especially freshmen, are shy and don't speak English in the club room. Maybe other ESSs have freshmen who have lived in America or England. How are the other university's freshmen doing? Are they active?

Mr. Holeman: I think that you will find in any ESS like the size of this one in Japan that there are students who have been abroad in exchange programs or have had some special relationships with native speakers of English. You'll find this in every ESS. But speaking generally, I do not find a large difference in the levels of ability of freshman no matter where I go in Japan. And you asked me how some other ESSs treat their freshman. I will give you one example. Hitotsubashi University International Society has about 35 or 40 freshmen every year, and they have a welcome camp. And the welcome camp is held at the beginning of May. At the freshman welcome camp, as soon as you arrive at the camp English is required 24 hours a day for the first two days, for fresh-

man, as well as everybody else there. And when the president says, "From now on we will speak English only," there's complete silence. (Laughter) And the silence continues a bit. Then we will hear a few sophomores and juniors speaking a little bit, and the freshman are sitting around. You can't keep freshmen quiet very long. Soon you will hear a little chatter here and a little chatter there. And by evening, people are chattering everywhere. They are not very strict about the hours because they usually have the camp at a minshuku and you can stay up all night if you want. And at two or three o'clock in the morning if I have to get up for some reason, I hear some freshmen sitting in a corner chattering in English, two or three o'clock in the morning! I think most freshmen are eager to speak English. And if you force them to, they will. They will manage. They may not do the best English. Their English may have many mistakes. But they use it and they will do it if they are required to do so. They are doing it in this camp. Half of these people are freshmen. And I myself, I don't believe I have heard anyone speak Japanese in this camp since I've been here, other than just maybe one word in a English sentence or so. I don't think so. I'm sure you do sometimes. But I myself have not heard that. I talk to freshmen I make it a point to talk to, especially, freshmen wherever I go. And I'm not having any problem. This young lady who's just talked to me, she is a freshman, right? And I have been impressed by her eagerness to

want to speak English. She is a good example. She has difficulty in saying what she wants to say. But she is speaking out, and that's the kind of example we need. I admire her for that. I do not admire people who remain silent because they are afraid they will make a mistake. Make mistakes, many many mistakes, please! That's good, because it means that you are learning. That's the process. So if you stay silent because you are afraid you don't know what to say, how to say it,or .ng. that you make a mistake, you are wrong! You are not learning. She is learning. One of these days she will be a "chatter box" in Kitakyushu ESS.

Q: There is, for example, some members who don't follow the rules and are absent sometimes from activities. What should we do about that?

Mr. Holeman: Well as I said, you have to maintain a reasonable amount of discipline. Members would follow the rules to a great degree. But once in a while there's reasons why people don't. And if people basically really want to stay in the ESS or are interested, and even if they violate the rules sometimes, you have to be a bit liberal. But if you are too liberal, the whole system will disintergrate. But you can't be too rigid. But if there are people who are lazy like that, then it's the duty of you seniors to work on them a little bit. If you have a nice chat you can find out what their problem is. So don't give up on anyone until you struggle hard and you find out

finally that it's an impossible task. then kick them out. ESSs should be very broad and cover everybody as much as possible.

Q: Thank you for your nice lecture. Though your lecture we could understand the recent condition of drama activities in Tokyo. (Mr. Holeman: Not just in Tokyo; I was taking about Japan-wide, according to my knowledge.) Then how about the local universities activities of drama? our university belongs to the Kitakyu-shu English Drama Association, but to tell you the truth our organization has got into a bad period and some universities have dropped out of our organization. so I would like to know about other universities especially local universities

Mr. Holeman: Most of the big universities that have drama, their traditions have been so long, and drama has become a passion with them. And I think it has become a tradition that they find very hard to give up. And, as I said, the biggest problem of the big universities, is that people who are not on stage are not leatning English very much. I keep complaining about it, and I've been doing it for many years. And there are some activities which try to use English for all members. And when they do that, they find that their drama activities become stronger. But I think in most of the small local ESSs, drama is used only as an activity within the ESS to promote English

through skits where everybody acts and everybody learns lines. There is no emphasis on the technical aspects of drama. And I find many short play contests and drama script meetings and such things that are used in ESSs everywhere. But there are two or three other contests, like the one here in Kitakyushu, that are having trouble. For example the famous so-called "TIAF contest" in Tokyo. T is for Tokyo U., I is for ICU, A is for Aoyama U. and F is for Tokyo University of Foreign Studies. TIAF has been having problems because Aoyama is no longer a member because the ESS stopped supporting the drama activity because it was costing too much. And the Five University ESS Drama Contest (FUET), which is the other of the three big ones in Tokyo, is not a five university group now. It's only four. And the fourth university has been changing recently. So they havn't had five universities for some time because of the financial strain of drama activities. I also think this happened because many people in the drama section found out that their English wasn't progressing ,so they are losing strength in that respect. As far as the people who love drama, drama people are the most passionate of all, whatever the difficulties are, it doesn't matter to them if they really love drama. They'll never give it up. So I think that we may find fewer drama contests in the future unless we can overcome the problem of lack of English training and lack of English assistance to the people behind the scenes in drama.

Q: Let me ask you a question as the leader

of this society. There are some people who want to give up our society. They give us several reasons such as "I want to do other things but English. We can't say anything against him or her. How would you cope with such kind of persons?

Mr. Holeman: I would say to that person, "Think very seriously before you do. Why did you enter the ESS in the first place? Did you want to use English for some specific reason for your future, for your job, or for some other specific reason? Please remember that if you go out of the ESS, you'll probably never achieve that purpose because there is no other place for you to achieve that unless you spend a lot of money. And you are not going to do that. So if you have another purpose in your life that is more important than that, there's nothing we can do to stop you. But please think about it. You are giving up a golden opportunity to achieve your purpose of improving your English. You probably will not ever achieve that if you get out of the ESS because there's no other place really, in your university, to do that. If they make up their minds, there's nothing you can do. This is a democratic country, a democratic society, supposedly, so if they want to get out, they have to get out. Does that answer your question, Mr. President?

Q: You said that we had better speak English in the club room. Is there any such an ESS

where themselves are speaking English in the club room?

Mr. Holeman: Yes, for example, when I was there last time, the Kumamoto Women's University club room had that requirement. Hitotsubashi doesn't, Tsuda College doesn't, I'm sorry to say. But there are some clubs that have it for limited periods of time. When they have difficult discussions at their meetings they don't. But as a general rule they do have. I'm trying to think of some others. There's not so many, unfortunately.

Dr. Becker: Kandai has had it from time-to-time. Tenri has also had it from tome-to-time. As Mr. Holeman says it varies. There are waves and cycles, for 5 years or 10 years when they have it. Then they lose it and strong clubs appear in other places. But the strong clubs at different periods of time have had such a system.

Q: Should we speak English in general meetings? In our general assembly we often use Japanese Do you think also that we should use English in general assemblies? I think it is very difficult to speak English because we have to decide very important issues in the assembly.

Mr. Holeman: I have very firm views about that. Everybody has ganeral assemblies or general meeting whatever they call them. And they hold most of them in Japanese. But many of them conduct them in English, mostly in English. Tsuda College,

for example. There is no reason, there is no valid reason why most of the general assemblies cannot be conducted mostly in English. There is no reason. I find many excuses, but there's no valid reason. We have to be reasonable. For most of the ordinary procedures, ordinary information, ordinary business, conducted in those kinds of activities you can use English easily, if you try. If you have a very important problem to discuss, the president can say, "We are now going to discuss such and such, and since it is a very difficult problem we'll use Japanese, for this discussion." And you can use Japanese till you solve that problem. Then when you go back to ordinary business you can go back to using English. There's no reason why you can't do that. And that will solve the problem. Only if you can be flexible, you can achieve both of the purposes; to use English and to settle the matter. I'll say it once again. If you use a reasonable mixture of that kind of operation, it can be done. There's no valid reason why you can't do that.

Q: I'm sorry to return to the question of drama. In your answer you said, "The technical aspects" of drama. I can't understand those words.

Mr. Holeman: When I talk about the technical aspects of drama. I'm talking about staging, setting, sound , lighting and directing; those aspects of drama other than the

actors and actresses actually moving and speaking on stage. Drama people say that when they are very busy, they can't use English for those kinds of things, and that they don't know the English terms. JEFA has published a listing of English technical terms of drama and passed them out several times among drama groups, but they don't use them. There's nothing difficult about saying: "Please pass me the hammer; I need some more nails; paint that panel white; that light is too bright; that light is too red." That's not difficult. They are only excuses people use to avoid using English. So my last word is, don't give me excuses why you can't do something. Give me valid reasons. Then I'll accept them. (LONG LONG APPLAUSE)

Speech at Inauguration Ceremony
of Japan Universities ESS league (JUEL)
October 27, 1979

In recent years "super" things have been dominating the news and, sometimes, our lives: super powers, supermarkets, and lately "Superman": Now these "super" things are joined by another, a super E.S.S.league: JUEL, the Japan Universities ESS League.

Certainly JUEL has the size and the potential for great strength and influence. However, since JUEL is of such a large size, it must automatically assume certain special responsibilities. Throughout history it has been an accepted principle that the largest of any organization should set the example for smaller organizations of the same type to follow. "Bigness" implies leadership. "Leadership" means many things: to show the way; to influence; to have the advantage; to guide in direction, action and opinion. Wise leadership also means having a great deal of compassion and understanding, especially for the small, the weak and the less privileged. I hope these qualities will always be clearly evident in JUEL.

The formation of an "All Japan" ESS League is almost a too idealistic dream. I say "almost" because the fact is that such a league is now being inaugurated. I'm sure the organizers of JUEL will freely admit that it was a hard job to establish

this league. This inauguration formalizes the first step, the agreement of various leagues to join together for mutual benefits. But I would venture the opinion that establishing JUEL was easy compared to the hard work it will take to make JUEL work well. Please don't misunderstand me. I don't say it can't work well. JUEL can work well and fulfill the great need of unifying Japan's many ESS's. It can "open many windows" for ESS's, particularly for those in the areas outside the large metropolitan centers.

ESS's are unique institutions in Japan. It has been estimated that there are at least 350 of them. They are student-run for student's benefits. Their activities are varied: debate, group discussion, drama, speech English practice, guide activities, training camps, seminars, poetry circles, "compas" and other parties, and other social gatherings. ESSs provide unique opportunities to students of English for getting together for the common purpose of studying English. ESSs are great institutions!

It has been my pleasure to participate in ESS activities many times in the past 18 years. Students and ESSs are the reasons why I've stayed in Japan so long. My start in ESS activities began with the Hitotsubashi University International Society and I've had extremely close relationships with them for 18 years. It has been one of the greatest experiences of my life. Later I started working with the Tsuda College ESS also, then Keio and Waseda ESSs, and others. In recent years I

started working with ESSs of areas other than in Tokyo and now I go all over to advise, observe, lecture, judge, etc. This year I've been to Kagoshima, Kumamoto, Matsuyama, Hokkaido, Kobe (4 times), Osaka (2 times), Nagoya, Kyoto, Yamanashi and, of course, to many places in the Tokyo area.

Everywhere I go, I find great leadership. I've had many long discussions about the whole range of ESS activities. I know your activities, I know your problems. Unity and exchanges of ideas can help solve your problems. My home state of Kentucky has an official motto which I think can apply to JUEL as well: "United we stand, divided we fall." JUEL must stress unity always.

As you in JUEL begin your great task, I would like to give you some specific advice:

- Open your doors wide, that is membership in JUEL, to all ESS groups in Japan regardless of their characterand regardless of their limitations in activities. Make JUEL an open and truly "All Japan" ESS League.

- Always remember that no group or area has a monopoly on intelligence and good ideas. All can learn from each other. The Chinese cultural revolution of a few years ago used the slogan "Let many flowers bloom". I hope JUEL will let many flowers bloom, that is let many ideas flow freely.

- Each member league should keep in mind that

it will have to give up some of its prerogatives, its rights,for the overall benefit of all ESSs. The spirit of cooperation and compromise will be necessary at all times. The well known consensus principle of Japanese society should help in this regard.

- Take care that no particular league or area has too much dominance over the others. It would be fatal for JUEL. However, in this regard we cannot ignore the reality of some degree of leadership based on size of individual leagues. There are many strong leaders in ESSs. You will need strong and wise leadership.

- Do not let your rules, regulations or actions destroy the traditional and distinctive local characteristics of any of your members. I think that in present day society we already have too much uniformity. Variety gives great interest to our daily lives.

- Don't be too concerned that all ESS leagues are not represented here today. If you set a good example, they will join you.

I believe that if you will diligently follow the principles I have outlined, if you remain firm in purpose, and if you are always compassionate and understanding, JUEL can prosper for the great benefit of all ESS circles in Japan and for each of your individual members who have joined together to pursue the common goal of better English abilities.

As the acting President of JEFA, the Japan English Forensics Association, which is also a new organization, and is dedicated to the support of ESSs and ESS leagues, I extend for JEFA the hand of welcome and cooperation. JEFA's and JUEL's roles different but complementary. You manage ESSs; we support you and our objectives are the same. JEFA wishes you well.

I, personally, have been for nearly 20 years an enthusiastic supporter of ESSs and their activities. I consider it a great privilege to have been invited to this inauguration ceremony. I pledge my support to JUEL. If you need my assistance at any time and in any way, just let me know; I shall respond positively!

Lastly, repeating my earlier advice, I close with this thought: "Let many ESS flowers bloom - under the tender loving care of JUEL!" Congratulations, and good luck!

Personal History

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PARENTS: Father: Herschell Lafayette Holeman
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Died: April 29, 1944

MARITAL STATUS: Bachelor.

EDUATION: Graduated from Butler High School,
Princeton, Kentucky, U.S.A. in May 1944

Attended:

Otis Art Institute, Los Angeles,
California, 1947-1949
Art, History, Painting, Ceramics,
Sketching, Design

University of California (Extension),
Nagoya Japan, 1950-1951
Goverment, English

University of Maryland (Extension),
Tachikawa Air Base, Japan, 1957-1958
Personnel Administration , Japanese

MILITARY SERVICE:

U.S. Army

In U.S. - June 1944 - December 1944
In Europe (France, Germany & Austria)
January 1944 - June 1946

EMPLOYMENT CAREER:

U.S. Government Civil Service Employee
Administrative Officer
September 1949 - December 1950, employed by U.S. Air Force, Nagoya, Japan
December 1950 -May 1952, employed by U.S. Army, Osaka, Japan
June 1952 - August 1952, employed by U.S. Army, Otsu, Japan
August 1952 - May 1953, Unemployed
Returned to the U.S.
May 1953 - October 1954, employed by U.S. Air Force, Iwakuni Air Base, Japan
October 1954 - June 1970, employed by U.S. Air Force, Tachikawa Air Base, Japan
July 1970 - April 1981, employed by U.S. Air Force, Yokota Air Base, Japan
Retired - April 30, 1981

LAST POSITION BEFORE RETIREMENT:

Chief of Administration Management
Base Civil Engineer Office
Yokota Air Base

ENGLISH TEACHING ACTIVITIES IN JAPAN:

Advisor to The International Society (English Speaking Society) of Hitotsubashi University
24 years (since 1962)
Debate, discussion, drama, speech, management, etc.

Advisor to the English Speaking Society of Tsuda College
15 years (since 1971)
Debate, discussion, drama, speech, management, etc.

Advisor to the Tokyo Intercollegiate Debate League (TIDL)
10 years (since 1976)

Informal Advisor to various other English speaking societies and leagues on all type ESS activities.

Lecturer at various university ESS training camps seminars, etc.

Judge of English Contests (Debate, discussion, drama, speech and recitation)
24 years (since 1962)

One of the founders (in April 1978), and currently a Vice-President and Executive Secretary of The Japan English Forensics Association (JEFA), a volunteer, non-profit association established to support English learning activities in Japan particulary for ESS activities of universities.

One major activity of JEFA is the promotion of annual international exchange debate tours of Japan and the United States, in cooperation with the International Committee on Discussion and Debate of the Speech Communication Association of America.

AWARDS:

Zenkokai (Good Deeds) Association Award.

1. Personal Award. November 11, 1965 for English teaching activities to students of the International Society of Hitotsubashi U.

2. Group Award. November 1969 to the 6100th Civil Engineering Squadron, Tachikawa Air Base for support of Boy's Town Orphanage, Kanagawa Prefecture (was one of originators and chief supporters of this program).

3. Group Award. (Approximately) November 1970, to the Tachikawa Council for Betterment of the Japanese Blind, for providing approximately 100 talking books (tape players) and other support to the Japanese blind (was a founder, Secretary-Treasurer and chairman of the Council)

Employment Awards.

17 Outstanding Performance Ratings (annual)

7 Sustained Superior Performance Awards

"Mr. Civil Service Citizen" Award, Law Day, 1969, Tachikawa Air Base

OTHER INFORMATION.

Member (Since 1968) of the America-Japan Society, Tokyo

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